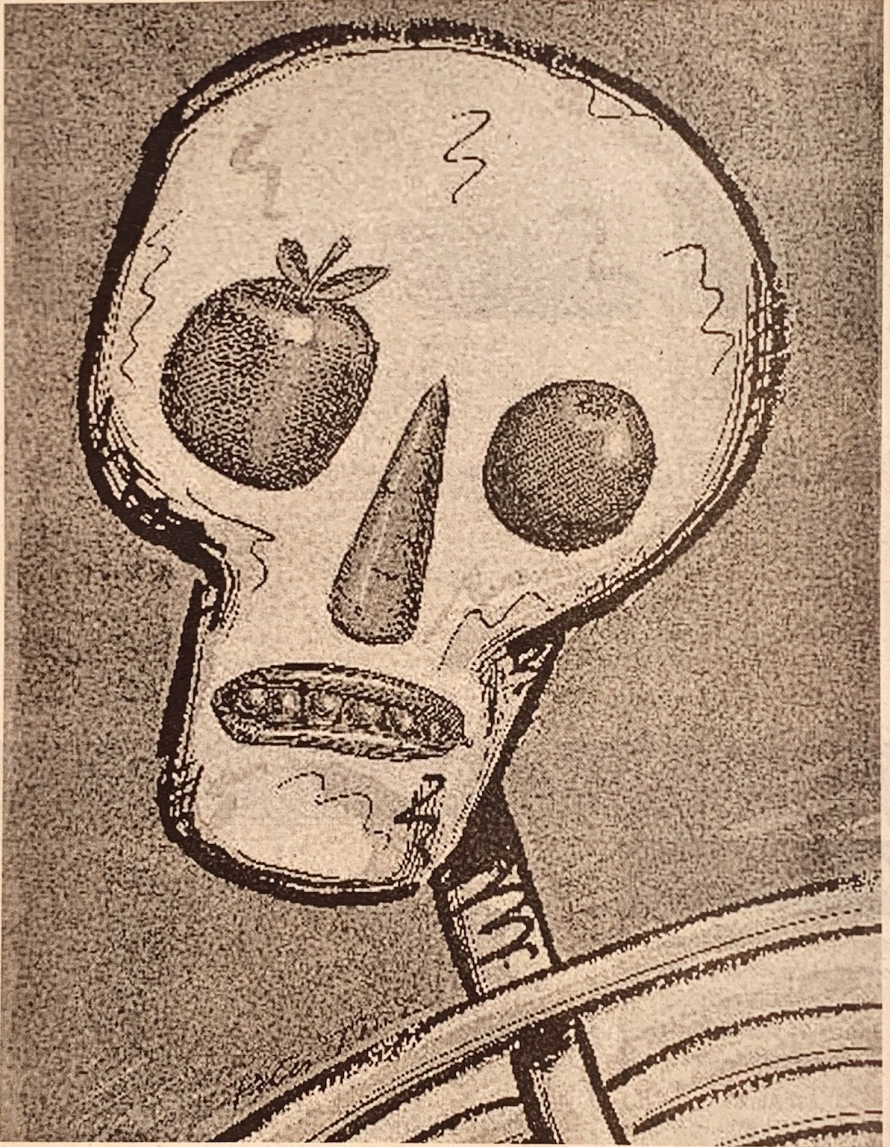




Oaxaca Times

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VOLUME XVIII No 202 THE INNER LIFE OF OAXACA · OCTOBER 2005 www.oaxacatimes.com



Feature

Food

Film

Culture



Satan's Corn Comes to Mexico
Pages 8 & 9



Monsanto vs Campesinos Page 7



Hollywood Takes On the Depression Page 14



The Dead Come Marching In Page 10

ENTERTAINMENT * CULTURE * DINING * FINE ARTS * TRAVEL

LEARN SPANISH AT THE ICC: OAXACA'S BEST LANGUAGE SCHOOL

The Men Who Would Be Gods

GMO and the Invasion of the Brain Shrinkers

By Sam Lowry

A couple of months ago, a hand-written letter arrived at the ICC addressed to *Oaxaca Times*. It began,

"Buenos dias, amigos!

"I've been following with great interest (and much worry) the matter regarding genetically-modified or transgenic corn, and how it could dramatically impact the producers of corn in your area and ultimately the health and well-being of every person in the world. I'm writing to warn you that the insidious agenda of the elitists—international bankers, Freemasons, powerful interests in the British, American, and European establishments, etc.—cannot fully be grasped unless one recognizes they are Satanists! The reasons they're so outrageously proceeding as they are, are as follows:

1) They wish to do no less than re-wire the human genetic code.

2) Dr. Arpad Pusztai, the premier authority on GMO (also GE, genetic engineering) in the world, reported that GMO causes the shrinking of major internal organs such as the heart, liver, spleen, etc., and also the BRAIN, thus eventually stifling our ability to think properly and further enslaving us all. (*Sam's note: Pusztai is, or rather was, a researcher at the Rowett Research Institute in Scotland. After Dr. Pusztai found that rats fed genetically engineered potatoes suffered serious health damage he was accused of arriving at mistaken conclusions and was forced to retire. For more info, see his home page at: <http://www.freenetpages.co.uk/hp/a.pusztai/>*)

3) As you're no doubt aware, Monsanto (a satanic company if ever there was one!) wants to destroy your good seeds while making money from selling theirs."

Enclosed with this letter (I won't name its author, for obvious reasons) was a printed collective letter, that included the following lines: "The forces of darkness now wrecking the world are Satanists, and are doing it deliberately. Moreover, the global economy will be running out of oil in about twenty years (2025), with staggering implications for the lifestyles of people everywhere as we approach that time. The plans of these psychopaths include the extermination of *billions* of human beings with the collapse of the industrialized world; also,

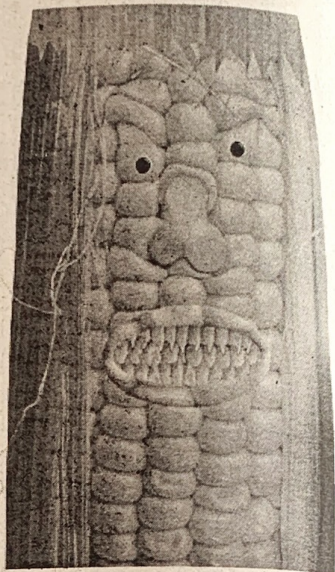
hundreds of concentration camps in America await some of us, while mass murder, starvation, germ warfare, forced microchipping and planned epidemics loom ominously for others.

"As the State now employs sophisticated techniques to degrade our health, compromise our privacy, manipulate our minds, plunder our assets and otherwise afflict our lives, it will be necessary to part with anything that leads to our enslavement; therefore, to be 'off the grid,' 'out of the system,' 'self-reliant,' 'agrarian' and 'walking' could prove liberating as we settle in secluded green valleys, mountain hideaways and idyllic hamlets with scattered wooden huts, gardens, millstreams, orchards, workshops, and the like. All progressive enterprises and government functions should eventually be structured in accordance with the *Theory of Primary Property* to be durable, and to facilitate the transition to a just and civilized world of sovereign individuals."

To many, the sentiments and perceptions expressed in both these letters will seem extreme, if not demented. The sincere use of the term "Satanists" will suggest to them paranoid delusion and borderline hysteria. No doubt labeling the perpetrators so, and summarizing their designs thus, is simplistic. But on the other hand, that such a dark conspiracy exists is more difficult to deny, especially when the evidence is right in front of us, is, quite literally—to use a phrase coined by paranoid researcher par excellence the late William Burroughs—on the end of our forks. And where there is conspiracy, ipso facto, there must be conspirators.

The common misassumption of many people is that such dark agendas—and the unscrupulous groups who pursue them—are exclusively motivated by profit. Even given such an assumption, however, we must still conclude that the people who run the corporations pushing these profit-agendas can only be understood as being wholly deranged, in the deepest and most destructive sense. This I deduce from two facts: a) they are already (both as corporations and individuals) so filthy rich as to render money little more than a symbolic measurement of power; and b) the bid for more money/power is directly responsible for—in fact is wholly contingent upon—the destruction

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of the planet upon which these same people live, and eventually of the vast majority of humans whom they (reluctantly) share space with. Even if we give these corporations and their employees (and even the CEO of a corporation in the end is a mere employee) the benefit of the doubt, and attribute them with ordinary greed, avarice, and a complete contempt for human life as their motivation, we must still recognize that they are, on top of it, criminally insane.

Over the years, I have done my share of paranoid research into these matters myself, and can state with confidence that profit is not the sole (or even primary) motive behind these plans, but that there is indeed a darker agenda at work. At the risk of alienating my hitherto faithful readership, the above description, regardless or even because of its manifest paranoia, strikes me as being perfectly credible. Maybe I am over-eager to believe the worst, and I grant that calling such forces "Satanic" betrays a dull Christian bias while doing a rank disservice to honest, Satan-fearing people everywhere. But the authors of these two letters can be forgiven such a simplification, as presumably they refer less to any

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religious affiliations or ceremonial practices than to an overall outlook, one set against life, in revolt against the natural order of things, beginning and ending with "God."

My own feeling is that many of the people involved, Freemasons or not, are motivated by the oldest goal of all: a pathological desire for total power over everything and everyone, over the world itself and everything in it. After all, the bid for obscene wealth is driven by the same desire for power and supremacy, and once enough money has been accumulated to make money meaningless, the next step (logically) is to find ways to use that money to attain power beyond the merely material, power that edges into the realm of the spiritual. To put it another way, such entities (who by this time, perhaps willingly, have forsaken the right to be called human), no longer content with being Emperors and Kings, can be satisfied with nothing less than Godhood, i.e., attaining and wielding power over Nature herself. Where once, in days of old (Ancient Egypt, for example), such power depended upon spiritual discipline and inner virtue (and was attained gradually, by magical means), today it is available to anyone with enough money and social influence to gain access to the necessary technology.

As the above letters suggest, there is a dark logic to all this. Those who wish to lord it over creation are not only compelled to conquer outer space, but inner space as well. It is not enough to have complete control over Nature—and most of all over other humans—at an external level, via satellite surveillance, global computers, microchip implanting, international police and intelligence networks, WTO, UN, new world orders, and all the rest. It is also necessary to remodel Nature—and especially human beings—in an image that best serves such ends. The goal is of omniscience and omnipotence in imitation of the Nature God, now supplanted by

technology. And as we can see, this goal relates to the very essence of consumer culture, the idea of convenience.

Geneticists splice corn's DNA with that of a venomous spider, so the corn will give off a menacing vibe to any insects that might feed on it, making it unfit for human consumption. Theoretically, this does away with pesticides and other laborious measures hitherto necessary to ensure healthy crops and lively profits. (Actually, one "advantage" of GM crops is that they are resistant to pesticides and so can be more cheaply treated.) Ostensibly, then, the motivation for such molecular meddling is a more smooth-flowing production and greater profits; in a word, convenience. But, behind all these pretexts and rationales, do we not spy another agenda, the complex and pathological desire to meddle for its own sake—to play God, and create something that never before existed in the material Universe, something that will take its place within creation, with the brand of "Man" upon it? Something, what's more, with a specific brand name (e.g., Monsanto) on it, so that it can even be patented? Is it really so paranoid to deduce psychological motives at least as complex as the actions themselves?

At the time it was written (1816), Mary Shelley's *Frankenstein* suggested itself as being the myth of our times; today, the times have borne this dark suspicion out. Like Baron Frankenstein ("the modern Prometheus"), we have stolen fire from the gods. Unlike Prometheus, or even poor von Frankenstein, our intentions are not likely to ever be mistaken for noble ones. With GMO, there is no greater good being served or aspired to, only an ever greater convenience. When we have wrestled down the knowledge of gods but are still grossly lacking their wisdom, every act of "creation" only serves to accelerate our destruction.

It's hard, to say the least, for most of us to

entertain, much less seriously consider, the possibility that a dark, global conspiracy exists to "re-wire" our genetic code and turn us into zombie slaves. It is hard to imagine that any agenda could be sufficiently dark to aspire to turning you and me into the human equivalent of genetically modified corn, a patented product for smooth and easy processing by the powers that shape and control our destinies. But in the end, with the evidence mounting up daily on our plates, do we have a choice?

It was hard for people to think about what might be happening in Nazi Germany, too, and the majority went along with it, believing that things couldn't be as bad as they looked. We know better now than to think what we don't know won't hurt us. But even so, we prefer not to know about the more unpleasant realities. Most processed food today contains GM ingredients, and varieties of GM vegetables are being sold in stores; in Canada and the US, GM foods don't even have to be labelled. If we eat genetically modified food products without being aware of it, and if Mexican farmers buy Monsanto corn because it's cheaper, never suspecting the reason why, will our ignorance protect us? It won't make a shred of difference to the effects on our nervous systems that eating the satanic produce causes. All it will mean is that, when we start turning into corporate mutations with microchips in our wrists and shrunken hearts and brains, we won't have a clue how it happened. By then, we may not even care.

It's a brave new world for the men who would be gods. For the rest of us, however, who throw in our lots with the birds and the bees and want only to enter our wood-huts justified, it is starting to look like Hell on Earth. ■

Sam Lowy is a regular contributor to Oaxaca Times, currently on the look out for genetically modified humans.



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The Day the Sun Dies

Contamination and Resistance in Mexico

By Silvia Ribeiro

"When you sow maize, throw four seeds at a time: one for the wild animals, another for people with a taste for what's not theirs, another for festival days and another for the family. Maize is not a business but food for survival, our sustenance and our happiness. When we plant it we bless it to ask for a good harvest for all. But we have recently found out that native maize varieties have been contaminated with transgenic seeds. This means that what our indigenous peoples took thousands of years to develop can be destroyed in no time at all by companies that trade in life."

Aldo González Rojas, Zapotec, Oaxaca.

Mexican peasant maize, the origin of life and culture, the essence of the flesh of peoples who create and cultivate it, has been contaminated by genetically modified (GM) maize. This was an intentional crime. The "scientists" who created transgenic maize were aware that maize plants cross openly with other maize plants, and that insects and the wind carry its pollen over long distances. Contamination is inherent to the presence of GM crops and is inevitable once they reach the field.

Maize is not the only crop to have been contaminated. In 2002, Agri-food Canada announced that Canada's canola foundation seeds had been contaminated. Earlier this year, the Union of Concerned Scientists released a report on the transgenic contamination of conventional seed varieties in the United States, which showed that at least 50% of maize seeds, 50% of cotton seeds and 80% of canola seeds contain transgenic DNA. The report warns of the risk of the future disappearance of GM-free seeds and of the threat of contamination of the food chain with plants modified to produce pharmaceuticals and industrial chemicals.

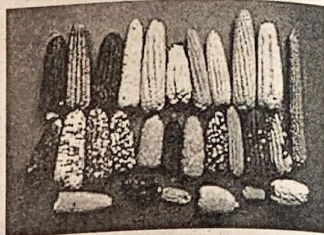
Industry's strategy is clearer than ever: deliberately contaminate our fields and our food, and then hope that when the damage becomes obvious, it will be too widespread and people too impotent to overcome contamination. To make things even worse, the same companies, now with support from governments, have launched a new stage in their attack in the legal field. In Canada, where transgenic canola—which cross pollinates even more readily than maize—has contaminated most canola

crops, farmers are being warned not to use their own seeds or to save any for the next planting season, because companies may sue them for "abuse" of their patented genes.

In Mexico, the centre of origin for maize and many other crops, the situation is even worse and more complex. The potential impact of contamination is multiplied by the huge number of local maize varieties, as well as wild and semi-domesticated relatives, plus many other species of fauna and flora in ecosystems and agro-ecosystems. But most serious is the profound cultural significance—in the broadest sense—of maize that is at stake.

The Maize People

Maize is the most important agronomic achievement in the history of humanity. From a mere grass (teocintle), indigenous peasant peoples in Meso-America created a



zapalote chico, zapalote grande, conejo (rabbit), nal tel, cacahuancintle, chal-queño, arrocillo (little rice), tepecintle, comiteco, pepitilla, ancho (broad), tablilla de ocho, otaveño, apachito, dulcillo del noroeste (northeast sweet), ratón (mouse), vandeño, olotón, tehua, jala, zamorano.

Maize in Mexico is much more than a crop. It is a central element in rural and urban culinary habits and lies at the heart of the history and the daily lives of the peoples

of Mexico, their economy, their religions and their worldview. The cycles and the uses of maize give rise to festivals and to aesthetics, they create furniture and specific utensils, they influence architecture. For indigenous and peasant peoples, it is the basis for their identity and for their autonomy. So the transgenic contamination of the peasants' maize is no small event. As Alvaro Salgado, from the Centre for Indigenous Missions (CENAMI) put it, "This is an act of aggression against the deepest identity of Mexico and of its original peoples. Our communities and organisations have therefore decided to take this problem into our own hands."

Attacks on the Maize People

In sharp contrast with the official position, the news of contamination of Mexico's maize shocked

the country as a whole, and raised tremendous concerns for millions of peasants and indigenous people. Just months after the discovery of the contamination of maize made by Ignacio Chapela and David Quist, in January 2002, more than 300 indigenous, peasant, civil society, academic and religious representatives met in Mexico City at the First Forum in Defence of Maize. The meeting's conclusions included a declaration, policy demands and proposals, strategies for action and an analysis of the context for understanding the contamination.

"Maize is the heritage of mankind, the fruit of domestication done by Meso-American indigenous and peasant peoples for over 10,000 years, not by transnational corporations. The transgenic contamination of native maize varieties is a loss of genetic memory of traditional Mexican agriculture,



very nutritious and tremendously adaptable plant which could be grown in many different ecosystems and for multiple uses. It does not grow wild, and it is always linked to its creators, whom—according to foundation myths throughout Meso-America—it also created, in a process of mutual care.

Among the hundreds of traditional maize varieties used every day by peasants and indigenous people in Mexico, there is a large diversity of colors (white, red, yellow, blue, black, spotted), with ears ranging from a few centimetres up to 30 centimetres, with different shaped ears and varying numbers of kernels. A few of these varieties, for example, are known as: *bolita* (little ball), *reventador* (popper), *palomero toluqueño* (Toluca popcorn), *palomero de Chihuahua* (Chihuahua popcorn), *celaya, dulce* (sweet), *serrano de Jalisco, olotillo, tuxpeño, chapalote, tabloncillo* (plank),

and it may be irreparable. Agricultural and trade policies undermine national maize production, which is the core of the peasant economy and organisation, as well as food sovereignty. Maize represents more than 10,000 years of culture and is the legacy of Mexico's Indian and peasant peoples. Maize growing is the heart of community resistance."

As Ramón Vera Herrera puts it, "There was and still is a real concern at the very idea of contaminating the most sacred element of their lives and the foremost source of their food, what makes them be and provides the identity that has been forged for millennia. When the Wixaritari (or Huichole) community members found out, one of them immediately and incisively observed that 'Without maize, we are nothing; we would not just be dead, we would cease to exist.'"

All around the country, people found a voice. This contribution from Aldo González, from UNOSJO, summarises the concerns of many: "The pyramids may have been destroyed, but a handful of maize seed is the legacy we can leave to our children and grandchildren. Today they are denying us this possibility. . . . For 10,000 years our seeds have proven they don't harm anyone. Today they're telling us that transgenic seeds are harmless. What proof do they have of this? Five or six years of planting transgenic maize seeds in the world gives no indication that the seeds or this grain are harmless to humanity. We have every reason to doubt their seeds."

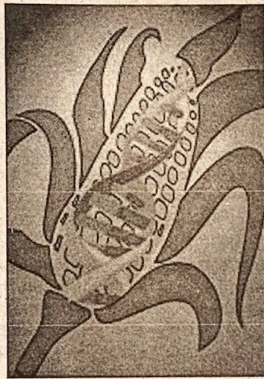
The Tzotzil people of Chiapas made a strong statement about the contamination of their seeds: "We are from the Chiapas Highlands, we are people made of maize and clay. We are Tzotziles, but our true name has been transformed on the tip of the tongue of the invaders. We have been indigenous people ever since our Mother Earth gave birth to us and we will continue to be, until the same Mother Earth swallows us up."

"Our struggle is for what we have been, what we are today and what we will be tomorrow. We struggle to know our history, to recover our culture, because we know very well that if a people knows its history it will never be condemned to repeat it and will never be defeated. We have learned that agrochemical companies patented our maize. They are putting in genes from other living beings and many chemicals to completely put an end to our natural maize, so we'll have to buy nothing but transgenic maize. We know about the serious impacts caused by this kind of maize they are creating, which affects our culture because for indigenous people maize is sacred. If these agrochemical companies try to do away with our maize, it will be like putting an end to part of the culture that our Mayan ancestors bequeathed to us."

"We know that maize is our main staple food. We know that our first fathers and mothers brought us up on maize and for that reason we are called women and men

of maize. Our indigenous peasant grandparents gave their labour and their hearts; they cried as they asked protection from our Creator for their work to bear fruit. We are worried that our maize may disappear, so in our schools we want to create a seed bank to conserve our maize, so that later we can promote the creation of seed banks in every community. To defend our natural maize, we are carrying out a project in our school called 'Mothet seed in resistance in our Chiapaneca lands.' We are against transgenic maize, and together and with all the people of Mexico we hope to save part of our life that they want to take away."

As Aldo González said in his conclusions on the Second Forum, "We are heirs to a great treasure that is not measured in money and that they want to take away"



from us. This is no time to beg for alms from the aggressor. Every Indian and every peasant knows about the transgenic contamination of our maize and we proudly declare: I plant and will continue to plant the seeds that our grandparents bequeathed to us, and I will assure that my children, their children and the children of their children continue to grow them. I will not allow them to kill the maize, because our maize will only die the day the sun dies." ■

The previous article was culled from a longer piece by Silvia Ribeiro that appeared in the Spanish Seedling in July 2004

Additional info on health effects of GMOs

The PR smoke screen surrounding GM foods was to claim that they are necessary to grow more food and to end world hunger, when the reality is that GM foods actually have lower yields per acre than natural crops. The grand design comes into focus when you do the research and realize that almost GM foods have been created by the sellers of herbicides and pesticides so that those plants can withstand greater amounts of herbicides and pesticides, hence creating a better market for them!

One of the big problems with this very powerful technology is that the mechanisms by which it works or doesn't work are not even understood by the scientists themselves! Unfortunately, the enormous financial upside of producing GM/GE foods seems to be the primary motivation; rather than "ending world hunger" as these companies' hired PR firms would attest to. Hence, the rush and lack of proper and adequate research.

In his research with lab rats, Dr. Arpad Pusztai discovered that a steady diet of GM food impeded the growth of internal organs, including the heart, liver, spleen, and brain, and suppressed their immune system.

Other possible side effects of GM) production include:

- 1) The production of toxins and poisons as a result of switching and splicing genes to create and effect with too many variables to account for.
- 2) The creation of powerful food allergies (some possible fatal), created by the genes of unknown allergens (such as nuts), being bound to otherwise harmless foods.
- 3) Food quality is often times very low in health giving nutrients.
- 4) The chances of antibiotic resistance increases exponentially due to the intentional splicing of genes of certain foods with ARMs (Antibiotic Resistant Markers).
- 5) There is also a correlating increase in pesticide and herbicide (poisons) use and residues, because GM/GE plants are developed to be able to tolerate higher doses of them.

Several other risks related to these foods are: Genetic pollution from GM/GE crops via rain, wind, birds, and insect pollinators; a decrease in soil microorganisms, needed insects, and fertility; the creation of new "super weeds," "super pests," viruses, and bacteria; socioeconomic hazards to small farm operations losing out to the monstrous corporations; and ethical concerns with the development and mistreatment of GM/GE animal species.

Dr. Harash Narang, microbiologist and senior research associate at the University of Leeds, says it plainly: "If you look at the simple principle of genetic modification it spells ecological disaster. There are no ways of quantifying the risks. . . . The solution is simply to ban the use of genetic modification in food." ■